Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, NOVEMBER 21, 1829. NO. 47.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. IV.

'Pharaoh woke, and behold it was a dream.'—*Genesis* xli. 7.

This dream of Pharaoh was peculiarly significant. In the infancy and childhood of the world, the benignant Father of mankind watched over them with special care; giving them the instructions their inexperience required, admonishing them of approaching dangers, and pointing out to them the path of improvement, prosperity, and peace.

In some instances, these instructions were given with an audible voice, attended by suitable proofs of the divine presence and authority. On other occasions, they were communicated in dreams, accompanied, as we have reason to think, by circumstances, which excluded all doubt of their supernatural origin. Such appears to have been the dream of Jacob, as recorded Gen. xxviii. 12—15; that of Solomon, 1 Kings iii. 5—15; that of the Magi, or wise men, Matt. ii. 12; and those of Joseph, Matt. ii. 13, 19, 20, and 23. In some instances, symbolical communications were made in dreams to those, by whom they were not understood, till interpreted by some one, who had made greater proficiency in divine wisdom, or was specially commissioned to unfold the mystery. Of this kind were the dreams of Nebuchadnezzar, solved by Daniel, and that of Pharaoh, referred to in our text, interpreted by Joseph, who was brought from prison for the purpose, and immediately raised to the second place of authority and power in the kingdom.

It is about seventeen hundred years, we believe, since the visions of a sleeping man lost every claim to regard, as divine communications; since all prophetic inspiration of every kind ceased. Still however we continue to dream. Our thoughts perhaps are never more at rest, and seldom do they fail during a whole night to impress themselves more or less on the memory.

These dreams originate in the nature of man, and in the circumstances and employments of life, in our labors and cares, our sensations, past and present, our pleasures and pains, our anxieties, our hopes and desires. Apparently we are indeed removed from the world. Our limbs are inactive, our eyes are closed, our tongues are silent, our ears inattentive to every sound, and reason itself perhaps sunk in as deep slumbers, as those which have prostrated the humblest of our bodily powers. Imagination however is still awake: full of life and activity; ranging unrestrained; making its wildest excursions through all space and all time; collecting all the images it has ever received; creating a multitude of objects, which have no existence in nature, some of them beautiful even to enchantment, and others more terrific than a waking man ever conceived. In a moment perhaps these slumbers are broken; reason is roused; imagination returns to a sober and submissive state; the delights or the terrors she had excited are fled; they were only a dream.

The principal thought I wish to suggest and illustrate is, that these fantastic visions of the night have a strong resemblance to those *eccentricities* of thought and feeling, in which many pass the *day;* that there are *waking* as well as sleeping dreams. These analogies on both sides I shall briefly trace.

On the one hand few or none are so uniformly cheerful in their views and feelings, as never to have experienced the horrors of a glomy imagination, when left, as it is in sleep, without the guidance or control of reason. Not content with collecting around us the real dangers we have experienced or apprehended, this busy power is perpetually magnifying realities, distorting appearances, deepening those shades, which in themselves are sufficiently awful, and originating terrors, where she finds none. Who is there who has not dreamed of giants of every form and species, and given them a power and ferocity, at the contemplation of which, every power of body and mind was at once overwhelmed? Who is there, who has not often dreamed of poverty or disgrace, and realized for a moment a keenness of anguish, surpassing perhaps all that poverty or disgrace itself could inflict during the full exercise of reason? He awakes, however, and 'behold! it was a dream.' Every dark visage has vanished; the encircling monsters are dispersed, instead of want he is encircled with plenty, and the garment of disgrace is exchanged for robes of honor and praise. So it is in what is called real life. Some there are, who in their soberest and most thoughtful hours are subject to gloomy imaginations, and spend much of their time in aggravating the evils, to which they are indeed exposed, and tormenting themselves with apprehensions, for which they can give no reason; which are scarcely possible, and far less probable. Though now surrounded with plenty, they suffer in imagination, perhaps, all the distresses and embarrassments of the deepest poverty. Though blooming with health, they are in perpetual expectation of some deadly disease. Evils of great magnitude are ready to fall on them. The day, the hour it may be, is fixed in their minds. It comes, and passes, without confirming their prediction. But still the power of imagination continues, and they do not wake from their tormenting dreams.

Persons of this character are certainly entitled to commiseration. In many instances, these gloomy imaginations, these waking dreams are occasioned by *bodily disorders*, and, of course, they will not readily yield to *moral remedies*. For all ordinary cases, however, the Christian faith brings effectual relief in the cheering views it presents of divine Providence; a Providence universal, constant, and kind; watching with paternal care over all creatures, and especially over the meanest of *mankind*.

But though a lawless imagination frequently employs herself in tormenting those, who are inclined to look on the dark side of things, creating wants and distresses when she finds none, and increasing the real troubles and dangers of life, she is more disposed to sport herself with the young, the healthy, and the gay, and to delude them with earthly *hopes*, which can never be realized. In the dreams of the night, she often presents in a moment, even to the eye of the beggar, scenes, which might dazzle the monarch on his throne. She spreads for the wretch, who lay down hungry and thirsty, the richest entertainments. For a moment he seems to eat and drink with complete satisfaction and delight; but in the midst of his festivity he wakes, and 'behold! it was a dream.' The table with all its profusion has vanished, and he is still pining with hunger.

In the deepest penury men sometimes dream of becoming suddenly *rich*. Silver and gold are strewed in their path; perhaps in the greatest abundance; but the joy and exultation of the sleeping man are dissipated with the shades of night. The morning finds him as poor and destitute as ever.

Again, the person whose *name* was never heard beyond the circle of the immediate neighborhood, dreams of rising at once to great celebrity and fame. His name is mingled with the sweet music of admiration or praise from a thousand tongues, and floats in his imagination on the winds of heaven to distant lands and distant times. He wakes, however, and the palpitations of joy within him, subside in disappointment. Not a lisp of praise or admiration is heard. His name obscure as before, is scarcely known without the walls of his cottage.

In like manner, thousands in their *waking* hours dream of riches, and honors, and pleasures, far greater, more lasting, and more satisfactory than they can reasonably expect to enjoy. Their calculations for the future are not founded on their experience of the past. The sober dictates of reason are disregarded. Imagination is supreme in its influence over their hearts and their understandings, and one delusion is no sooner detected than it is followed by another. Events frequently prove an enterprise, from which the most sanguine expectations were entertained, to have been wholly visionary; and when the immediate object is obtained, the possession is comparatively as fleeting as a dream. In a single day the greatest treasures have sometimes abandoned their possessor, and the loudest applause of the morning been changed before evening, into reproaches and curses.

Such are the uncertainties attending all possessions and expectations, which are not founded in religion and virtue. For lasting realities, we must look above the earth and beyond the limits of this short life. Heaven is not a dream. Hell is not a dream. The morning of the resurrection will awake us to joys or sorrows, which eye hath not seen, which ear hath not heard, which the heart of man hath not conceived. No longer then let us dream away the precious time, which was given us for high and immortal pursuits. Let the sparkling phantoms of the moment be disregarded, and with undeviating steps let us press continually forward to the prize of the high calling of God in Christ Jesus.

PRACTICAL.

RELIGION THE ONLY ADEQUATE SUPPORT IN TRIAL.

The extract here given is from Sterne's Sermons.—Having spoken of the example of Job—whose just sense of God's providence, and persuasion of his justice and goodness in all his dealings, enables him to bear the greatest worldly calamities with patience and resignation—he proceeds to remark;—

This leads me to the point I aim at in this discourse;—namely, that there are no principles, but those of religion, to be depended on in cases of real distress, and that these are able to encounter the worst emergencies, and to bear us up under all the changes and chances to which our life is subject.

Consider, then, what virtue the very first principle of religion has, and how wonderfully it is conducive to this end;—That there is a God, a powerful, a wise and good being, who first made the world, and continues to govern it;—by whose goodness all things are designed—and by whose providence all things are conducted to bring about the greatest and best ends. The sorrowful and pensive wretch that was giving way to his misfortunes, and mournfully sinking under them, the moment this doctrine comes in to his aid, hushes all his complaints—and thus speaks comfort to his soul,—'It is the Lord, let him do what seemeth him good:—without his direction, I know that no evil can befal me,—without his permission, that no power can hurt me;—it is impossible a Being so wise should mistake my happiness, or that a Being so good should contradict it. If he has denied me riches, or other advantages, —perhaps he foresees the gratifying my wishes would undo me, and, by my own abuse of them, be perverted to my ruin. If he has denied me the request of children—or, in his providence, has thought fit to take them from me,—how can I say —whether he has not dealt kindly with me, and only taken that away which he foresaw would embitter and shorten my days?—It does so to ten thousands, where the disobedience of a thankless child has brought down the parent's grey hairs with sorrow to the grave. Has he visited me with sickness, poverty, or other disappointments?—can I say, but these are blessings in disguise?—so many different expressions of his care and concern, to disentangle my thoughts from this world, and fix them upon another—another, a better world beyond this!'—This thought opens a new scene of hope and consolation to the unfortunate;—and as the persuasion of a providence reconciles him to the evils he has suffered,—this prospect of a future life gives him strength to despise them, and esteem the light afflictions of his life, as they are, not worthy to be compared to what is reserved for him hereafter.

LOVE OF ENEMIES.

Love to our enemies, and those who have been injurious to us, is so far from being a *rant*, as it has been profanely called, that it is in truth the law of our nature, and what every one must see and own, who is not quite blinded with self-love.

From hence it is easy to see, what is the degree in which we are commanded to love our enemies, or those who have been injurious to us. It were well if it could as easily be reduced to practice. It cannot be imagined, that we are required to love them with any peculiar kind of affection. But suppose the person injured to have a due natural sense of the injury, and no more; he ought to be affected towards the injurious person in the same way good men, uninterested in the case, would be; if they had the same just sense, which we have supposed the injured person to have, of the fault: after which there will yet remain real good will towards the offender.

Now, what is there in all this, which should be thought impracticable? I am sure there is nothing in it unreasonable. It is indeed no more than that we should not indulge a passion, which, if generally indulged, would propagate itself so as almost to lay waste the world: that we should suppress that partial, that false self-love, which is the weakness of our nature: that uneasiness and misery should not be produced, without any good purpose to be served by it; and that we should not be affected towards persons differently from what their nature and character require. *Butler.*

DOCTRINAL.

APOSTOLIC VIEWS OF CHRIST'S SUFFERINGS.

We have occasionally given extracts from a valuable work on the Atonement, recently published by Rev. Dr. Worcester. The following article is from the same work.

If the Apostles had understood the sufferings of Christ as a substitute for the future punishment of those who obey the gospel, it is reasonable to suppose, that this doctrine would have been clearly stated and urged on the day of pentecost, after they had been so wonderfully filled with the spirit of God. The death of Christ was then a recent event; it was the great topic of conversation and inquiry; and it was distinctly brought to view in the first sermon of Peter on that occasion, and in the subsequent sermons recorded in the Acts of the Apostles. The preachers were very careful to show that Jesus was the Christ, and that his death and resurrection accorded with the ancient predictions respecting the Messiah, and were therefore proofs that Jesus was the person whose coming had been foretold by Moses and other prophets. Had these preachers supposed also that the sufferings of Jesus were a substitute for their own future punishment,—the future punishment of all who should believe on him, and that this was the only ground on which God could pardon any sinner; is it *possible* that they should have omitted to say a single word on this doctrine, in all their sermons which were put on record?

The first sermon of Peter had a powerful effect. The hearers were 'pricked in their hearts,'—filled with concern, and exclaimed, —'Men and brethren, what shall we do?' Peter answered,—'*Repent* and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.' We have, therefore, strong evidence that such views of the atonement as have long been prevalent, were not entertained by the apostles, and were not necessary to the most salutary effects in preaching the gospel.

We have in the Acts, sketches of a number of Paul's sermons, as well as of Peter's; and it appears that Paul was as silent as Peter, respecting the doctrine of substituted sufferings. I do not find that either of them, or any other inspired teacher, ever taught that Christ suffered the *penalty* due to our sins, or an *equivalent* for that penalty. That the apostles had no such views of the subject, may be further evident from other facts.

More, it is supposed than twentyfive years after the crucifixion, while on a visit to Jerusalem, Paul was advised by James and the elders to comply with the law relating to the Nazarites, and to 'be at charges' with some men who were then under the 'vow.' James and the elders said to him,—'Thou seest, brother, how many thousands of Jews there are who believe, and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews who are among the gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together, for they will hear that thou art come. Do, therefore, this that we say to thee: We have four men which have a vow on them; them take and purify thyself with them, that they may shave their heads, and all may know that those things whereof they were informed concerning thee, are nothing; but that thou thyself walkest orderly and keepest the law.' *Acts* xxi. 20—24.

The vow here spoken of, is supposed to be the vow of the Nazarite. The law respecting this vow is recorded in the sixth chapter of the book of Numbers. Various ceremonies were to be performed, and various offerings were required, one of which was the *sin offering*. With the advice of James and the elders, Paul readily complied.

Let it then be asked, Do not these facts afford reason to believe, that a great mistake has prevailed respecting *sin offerings* or sacrificial atonements; and a similar mistake in regard to the atonement by Jesus Christ? Had James and the elders regarded the sin offering as a substitute for penal sufferings, and had they regarded the atonement of Christ as a substitute for the future sufferings of sinners, would they have advised Paul to comply with the law of the Nazarite? Or had Paul viewed the atonement in that light, could he have submitted to their advice? In that view of the atonement by Jesus Christ, would not the sin offering by Paul have been setting at nought the blood of the covenant?

But if the sacrificial atonements, or sin offerings, were instituted tokens or symbols of Divine mercy, designed to reconcile men unto God, Paul's presenting a sin offering on that occasion would imply no disrepect to the greater sacrifice made by the Son of God, any more than offering a contrite confession of sin, or a prayer for pardoning mercy.

Besides, what James and the elders said of the 'many thousands of Jews,' who believed 'that they were all zealous of the law,' is still further proof that the apostles had never taught these believers to regard the sufferings of their Lord as a substitute for the penal sufferings of sinners. As long as they were zealous of their ceremonial law, and had it in their power, they doubtless continued their sacrificial atonements; and these were probably continued till the destruction of Jerusalem.

The Apostles, as well as their Lord, spoke of the future judgment; and like their Master, they taught that 'every man shall be rewarded according to his works, whether they be good or bad. In speaking on this momentous subject, they did not, that I have observed, say a single word which has even the appearance of the doctrine of substituted sufferings, or imputed righteousness, as the ground of pardon and acceptance.

The manner in which the Apostles spoke of the crucifixion is also to be noticed. If the prevalent views of the atonement are correct, the mere sufferings of the cross must have been as nothing, or no more than a drop to the ocean, compared with the infinity of sufferings which Christ endured as our substitute. Yet the supposed superadded sufferings occasioned by the justice and anger of God, are not, I think, so much as alluded to by the apostles. In two instances, they have indeed mentioned that he bore our sins, or the sins of many. But I think it has been shown, that this phraseology does not imply punishment, or Divine anger. Besides, it was 'in his *own body* on the tree,' that he is said to have borne our sins. This implies no more than sufferings by crucifixion.

Paul tells us of his preaching Christ crucified, and of his determination not to know any thing among the Corinthians, 'save Jesus Christ and him crucified.' Had he known that Christ endured for us a species of sufferings infinitely more intense and horrible than those of crucifixion, would he have omitted to mention them? In speaking of Christ to the Philippians he tells us, that 'being found in fashion as a man, he humbled himself, and became obedient unto death, *even the death of the cross.*'

Why did he say, '*even the death of the cross,*' if this were but the shadow of the evils he endured? Why did he not say, in the bold, emphatic language of modern writers, that Christ suffered for us, 'the wrath of God,'—'equivalent to all the horrors and miseries of hell,'—'as great as the endless sufferings of all mankind?' If such were the facts, and such the ground and the only ground on which the penitent can be pardoned, the conduct of the apostles in uniformly omitting to state it, is to me perfectly inexplicable.

Christ and his apostles must have had some weighty reason for neglecting to state, explain, and urge the doctrine of vicarious punishment, as the only ground of pardon; and I can think of no reason which appears to me so probable as this,—that they had no belief in such a doctrine. But on the supposition that other reasons may be given for this neglect, still I should think their example in this particular, worthy to be imitated by uninspired men.

BIBLICAL.

ROMANS VIII. 7, 8.

'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God.'

It appears to me that the apostle speaks here only of personal character and conduct, and the effects of them in producing governing habits; but not at all of any corruption or depravity of the nature of man effected by Adam's sin, whereby he is become incapable of doing that which is good, or of pleasing God. Adam, or his sin, is not mentioned by the apostle in treating of this subject. It is readily acknowledged, that a person who attaches himself to the gratification of his carnal or sensual appetites and passions cannot perform the will of God, but must daily become more and more alienated from him and from his duty: but this is saying no more than that a wicked man cannot be a good man, or please God so long as he continues wicked. But it by no means follows that this man is unable to hear, understand, and receive salutary convictions from the truths of God, revealed by his son Jesus Christ, and thereby become changed in his sentiments, dispositions, and conduct, and from carnally minded become spiritually minded. The various forms of speech which the apostle uses in the preceding and following verses seem only to express one and the same thing, viz. the change produced in the dispositions and conduct of men by preaching the gospel to them, and their attention to it, and sincere reception of it, together with the happy effects and consequences of it.

Ephesians ii. 3. 'And were by nature children of wrath even as others.'

If we compare the passages in which the apostle uses the word nature, we shall find that he did not mean by it that internal frame, constitution, or condition of being wherewith God our maker hath formed us; but that external condition, or those outward circumstances (especially with relation to God and religious concerns) in which divine providence hath caused us to be born and live. Human nature, in our sense of the phrase, is the same in all mankind; but different persons may be brought forth into life, and spend it under very different natural circumstances, in the apostle's sense of the word *nature*. Thus Rom. ii. 14. He says, 'when the gentiles, which have not the law, do by *nature* the things contained in the law,' and v. 27. 'Shall not uncircumsion, which is by *nature*, if it fulfil the law, judge thee,' &c. He here plainly speaks not of an internal frame, constitution, or powers, or what we call a *nature*, which the gentiles had, different from that of the Jews; but of their external, moral, and religious state and circumstances, as destitute of the instructions and assistances of the law of Moses, by which they were much below the Jews. Again, in the remonstrance which he tells us he made to Peter, we find these words, 'We who are Jews by nature, and not sinners of the gentiles;' when certainly he doth not mean to intimate that the Jews had a different sort of nature, or internal constitution, whereby they were Jews; but only we are natural born Jews, and have all along enjoyed the privileges of that people. So likewise in the text under consideration, having spoken of the Ephesians, as formerly 'dead in tresspasses and sins, wherein, in time past, ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;' he adds, v. 3. 'among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind.' Observe, hitherto he speaks of external condition and circumstances, and of personal character and actual vices, and not at all of internal constitution, or a nature corrupted by the effects of Adam's sin. He adds: 'and were by nature children of wrath, even as others:' i. e. (conformable to his use of the word *nature* in other places) in consequence of our birth and situation among children of disobedience, where we were kept ignorant of the truth, deceived by false principles, and misled by bad examples, we ourselves were 'children of wrath,' as others about us were, and many still continue. By 'children of wrath' I apprehend the apostle does not mean here 'objects of the wrath and displeasure of God, but only describes further the personal character of those whom he so denominates. As in the close of the former verse he had mentioned 'children, or sons of disobedience,' i. e. disobedient children, so here he mentions 'children of wrath,' i. e. wrathful, furious, malignant, and mischievons persons. In a striking and beautiful figure, he represents disobedience and wrath under the persons of two fruitful mothers, whose offspring they had been. Accordingly, when the apostle comes in the

beginning of the fourth chapter to exhort the Ephesian Christians to a conversation conformable to 'the vocation wherewith they were called,' and quite the reverse of the description he gives in this verse of their former character and conduct, he begins with describing it thus; 'With all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the spirit in the bond of peace.' He also concludes the chapter thus; 'Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God in Christ hath forgiven you.' Do we not see a greater propriety and force in these exhortations, when we consider them as addressed to persons who had formerly been 'children of wrath.'—*Priestley.*

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 21, 1829.

INFREQUENCY OF REVIVALS—COMPLAINTS OF DEADNESS, &c.

The orthodox journals are full of complaints of the languid state of religion, and of the infrequency of revivals within the churches, of whose faith and spirit they are the organ. These complaints have for some time past been growing louder and louder; and are to be numbered as we understand them, with those *human means*, which in great variety of form and matter, and no slight exercise of earthly skill and policy, are employed to produce the very effect, the absence of which is so grievously lamented.

Were we not desirous of treating with a due respect every thing, that presents itself under the name of religion—wherever, at least, there is any tolerable evidence of sincerity—it would be difficult to repress a smile at these mournful lamentations. We see, or we think we see in them, much of that disposition, so common in the world, to judge of God and of his ways by what we are, or by what we wish, ourselves.—Here are men, forming to themselves a certain arbitrary standard of religion, and imagining some artificial modes, in which that religion shall exhibit itself—employing, moreover, all manner of means to produce the particular excitement, in which it greatly consists—and then in the failure of their schemes—or in the natural re-action, from passion to languor, from fervor to hardness, which it is the tendency of their system to produce, they complain of the low state of religion; and, by a strange perversion of scripture, and with no less perverted notions of the moral government of God, lament, forsooth, that 'He is hiding his face,' and withholding his mercy from them.

We repeat, that all this is but another of the multiplied instances, in which men are disposed to judge of the Supreme God by themselves; to exalt their own little notions, and theories, and favorite schemes into rules for the divine government. 'Thou thoughtest, saith Jehovah, that I was altogether such an one as thyself. But I will reprove thee.'

And when we consider what is usually included in 'Revivals of Religion,' *technically so called*; —what is meant by those extraordinary seasons of excitement, to which this phrase has been applied—it is our deliberate conviction, that they are as little entitled to the name of religion, as little to be regarded as manifestations of the divine presence and favor,—are as much moreover, the result of human contrivance and policy, —as are some of the most secular events of life. For let us reflect a moment. What is, most commonly, their origin, and how are they sustained? Incessant appeals to the strongest passions of our nature; awful exhibitions of the wrath of God and of the doom awaiting the sinner; fearful excitement, the natural consequence of these representations, especially in the young and susceptible heart;—multiplied religious services, in the crowded attendance on which, strong sympathies and those not seldom of a doubtful nature—are enkindled, and all attention and interest diverted from domestic claims and common duties; censoriousness and uncharitableness in condemning them that are *without*, and sometimes, too, bickerings and distrusts of those, who are *within*—eager and incautious admissions to the church, followed, as the records of too many of the churches mournfully exhibit,—by censures, suspensions, and excommunications, which make public what Christian charity should have concealed—which fasten a braud of infamy upon the unhappy individual— and, as we have lately seen it deplored, even by some of their own members, take away the sense of shame, and regard to character, and at length irreclaimably harden the offender.

We do not say, that these are constant, but that they are *frequent* attendants on Revivals. And burdened, as they are with such evils, we cannot consider them as any special evidences of the presence of God—nor the want or 'infrequency' of them any ground of complaint that he is displeased with his people or that he has 'withdrawn from them the light of his countenance.' Language, like this, should be used with great caution and reverence. Men are in danger of charging God foolishly in such complaints of the failure of their own projects. For he hath mercy on the souls he has made; and 'forsaketh not the work of his own hands.'

Neither,—for we would be distinctly understood—neither do we assert, that true religion cannot exist amidst these excitements. It is our happiness to hope and believe, that it often does so. But we do assert—and the history of revivals abundantly sustains the assertion—that they are not to be regarded or desired as among the means of a *deep, rational, permanent* religion.—As they are generally conducted, we can see no warrant for them in the word of God. But we do see in them the dangers attendant on all excitement. We see also the natural consequences of such excitement in the coldness and deadness, which is now so bitterly deplored. And for more just and rational views of the nature and fruits of true religion we turn with pleasure to the simple instructions of Christ himself; concerning whom, in the gentle and refreshing influences of his gospel it was predicted, 'He shall come down as rain upon the mown grass, and as showers, that water the earth.'

DEICIDE.

One of the most shocking ideas implied if not inculcated in the Trinitarian system, is the—*death of God,—the murder of God by his creatures.* Perhaps it may not be generally known to our readers that in consequence of the prevalence of this belief the notion is incorporated with the English language by a Lexicographer whose work is generally regarded as the standard of correctness and good taste. In Johnson's Dictionary we find the word *Deicide*, compounded of two Latin terms which never were placed in so unholy a connexion by the Pagans to whom the Latin language was native. In the common statements of the doctrine of the Trinity, in *connexion with the death of Christ*, we find much to pain and shock the devout mind; but it is seldom indeed we see it presented in a form so revolting as that here exhibited. And we can only wonder, that to a mind, like Dr. Johnson's the glaring absurdity and impiety of such a word did not prevent him from adopting and defining it, and thus giving it the sanction of his authority. We shall transcribe the article; but it can need no further comment.

"DEICIDE. [from *Deus* and *cædo*, Lat.] The murder of God! The act of killing God!! It is only used in speaking of the death of our blessed Saviour.

Explaining how Perfection suffer'd pain,
Almighty languish'd, and Eternal died;
How by her patient victor Death was slain,
And earth profan'd, yet bless'd with *Deicide*.
PRIOR."

PRISON DISCIPLINE SOCIETY.

We have inserted an article on this subject from a respected correspondent, under the signature 'Union.' We feel, with our correspondent, a deep regret that anything should interrupt the usefulness of a Society, which, by the benevolent acticity of its principal agent, has effected and promises still to effect so much good. We have no fear that the funds designed will not be faithfully expended for the benevolent purposes for which they were contributed, and we hope no names will be withdrawn from its subscriptions. At the same time we hold, that it is the right and even the duty of subscribers to complain, if by partiality in the choice of its officers, and directors, it has been, or should at any time be made, an instrument of swelling the influence of a mere party. If by such management its usefulness should be curtailed, let the sin of it lie at the doors of those who are guilty of the wrong, and not of those who complain of it.

DEFECTS IN PREACHING, AND THE INFLUENCE OF ACADEMIC INSTITUTIONS.

We refer our readers for some excellent remarks on this subject, to the fourth page of this day's Register. The reflexions of the writer will, we think, approve themselves to the judicious; and, as we deem them of much practical value, we shall take opportunity to continue them in a future paper.

CRITICAL NOTICES.

THE CHRISTIAN EXAMINER, AND GENERAL REVIEW, *for November*, 1829.

We always expect to find in the Examiner much that is both instructive and interesting.—Our expectations are not disappointed in the present number. The subjects are well chosen and the articles are written with care and skill.

The first article, which is a review of a life of Justin Martyr by the Bishop of Lincoln, recently published, contains a learned and well written account of this celebrated father, with some judicious criticism on his character and writings.

The next article is a review of a Treatise on the Police and Crimes of London. It presents some details from which the nature and amount of the crimes of that vast metropolis may be estimated. Most persons probably are aware that in a city embracing in the circuit of a few miles a population nearly equal to that of the State of New-York, must contain a large proportion of the profligate and abandoned, and that such a city is the best theatre for the exercise of all dishonest arts of gaining a livelihood. Yet knowing all this, the heart sickens at seeing a statement of the numbers of the different classes of the vicious, and an ennumeration of their different modes of imposing on the unwary.

A very favorable notice is given of Dr. Bigelow's Elements of Technology, accompanied with remarks on the application of the sciences to the arts, in which some prevalent opinions are combated.

To this succeeds a review of Lord Mahon's Life of Belisarius, containing a discussion on the nature of true greatness, in which the false views that have been common in the world on this subject, are pointed out, and its character, as taught in the Christian religion, is ably indicated.

The sermons of Bishop Heber are next reviewed, and their literary merits very justly estimated. The writer is naturally led to consider the prospects of Christianity in the East, and the influence which the English Church establishment will be likely to exert on the progress of religion in those regions. The following passage will be found interesting, although the opinions which it expresses are not perhaps entirely in accordance with the general feeling among Congregationalists.

'We believe that the English Church in India is comparitively of more advantage to the cause of Christianity, than the English Church in England. We believe it happy for that cause, that the masters of India have a church which they call their own, and we believe that while they should not only tolerate, but encourage the honest efforts of other churches and denominations, they ought in every proper way to foster and recommend and magnify their own. It has long been our opinion, that the British government and hierarchy, in co-operation with the government of British India, have the power of doing more, by resolutely frowning on the worst of the Hindoo superstitions, such as the suttees, and the prejudices of caste, and by vigorously supporting a body of respectable missionaries and clergy, establishing schools, and encouraging all the means of Christian instruction,—have the power of doing more, we say, in these and other modes, for the diffusion of the Christian religion in India, than the missionaries of other sects and other nations, and even the great native missionary, Rammohun Roy, put all together. Of course we shall not be suspected of a wish to undervalue the labors of the Indian Reformer, and we are not conscious of an intention to undervalue those of any class of missionaries. But if the authorities of the state seriously and perseveringly recommend, without however, making the least attempt to enforce, their own professed religion, it will, sooner or later, be recommended to the natives, or we have no knowledge of humanity. Temporal power, with all its accompaniments, will have its effect on the minds of the mass of men, and its indirect will be even greater than its direct influence'

Article sixth—on a work recriminating on Protestants the charge against Catholics of persecution—departs at once and entirely from this subject, to prove that Power is less likely to be abused by Unitarians than by the Orthodox. As such an ascendency or possession of power as would enable them to tyrannize, is not likely to be attained by Unitarians, and is probably desired by very few of them, the question may be considered rather a hypothetical and useless one.—The proposition is supported by twelve reasons, which appear to us pretty fair and satisfactory, except the 9th; where it is asserted, that 'it is a mistake to suppose, that the progress of cizilization and refinement has neutralized the intolerant and persecuting tendencies of all creeds,' a proposition which we doubt. The best reason which could have been given for the more tolerant nature of Unitarianism has been omited in this enumeration, this is the diversity of opinion which exists among Unitarians on religious topics, the independence with which each man thinks for himself, and the consequent impossibility of bringing them to any such union or subordination, as would give them any energy or concert in the oppression of others.

The seventh article on Medical Statistics is treated with care and judgement—but investigations of this subject, with all the industry which can be used in the collection of facts, generally leave the impression that the materials are too scanty for accuracy of result; and that the calculations however well performed, are founded upon uncertain data. The discovery that the luxury of refined countries and ages, is more favorable to strength and longevity, than barbarism, and has really improved the physical as well as the mental energies of man, is so contrary to all our preconceived ideas, that we apprehend it will be received with much incredulity, although sustained as here, by very plausible deductions.

The eighth article, on the advantages of the regular study of the physical sciences, is much too brief for so vast a field, and consequently gives a very limited view of the considerations, on which they are recommended; this however is less to be regretted, as we presume the main proposition will be disputed by few. In a quotation at the close, the argument of the author to prove the immateriality of the soul, from the analogies of nature, we think a superficial and inconclusive one. This point requires a much deeper and more elaborate reasoning for its discussion.

THE JUVENILE MISCELLANY, No. 2. *November*, Vol. 3. Boston. PUTNAM & HUNT.

THE CHRISTIAN TEACHERS' MANUAL, *designed for Families and Sunday Schools.* Nov. 1829. Boston. LEONARD C. BOWLES.

We always welcome these two little works, as among our most useful and pleasing periodicals. We regard them as those 'Sisters of Charity,' who grace by their presence the asylums of the needy; and administer kindly to the wants of the feeble, and ignorant and inexperienced. For though in many essential features, they differ, yet is there a strong family resemblance. They both hold out a kind and effectual hand, not to the young alone, but to the friends and teachers of the young; and we consider them both as doing eminent service to the great cause of early piety and improvement.

The present number of the Juvenile Miscellany presents itself with its accustomed attractiveness of appearance; its beautiful typography and well executed engravings, and the pieces, of which it is composed, in general, well sustain its excellent reputation. Some of them we have read with much satisfaction; and of these we might mention the 'Village School-mates,' which, under a simple and touching narrative conveys a most important moral lesson relating to the control of speech and temper; and 'The Sabbath School,' which presents a very graphic description of the employments of a single Sunday, and may be improved as a specimen of the variety, simplicity, and at the same time, seriousness of the instruction, which, we think, should always characterise our Sunday Schools.

We have occasionally heard an objection to some of the tales, contained in this work, that in the character or description of children, more stress is laid, than is wise, on personal attractions, or on the impression to be made by outward appearances. A good child is represented too often as pretty or handsome. We know not that the present number contains any instance of this error; but it is one, which may be easily amended; and as it is of a nature to leave injurious impressions on the mind of a child, we are certain, the ingenious editor of this work will deem it worth attention. And though it may savor of some excess of preciseness, we would only remark in the same connexion, that in the pleasant article, called 'Children's Books,' we should have preferred, that the mother had given one dollar, or even half-dollar to her children rather than two; as all children are sufficiently ready to make their expectations too large; and it is wise, to accustom them to think much of small sums, and easy gratifications.

These remarks, which may seem slight, are yet, of importance in a work, so admirably suited to instruct and interest the young.

We have often noticed the Christian Teachers' Manual; and we meet it always as one meets a pleasant friend. In the article of this number 'upon the use of authority or reason in religious instruction' we find many judicious remarks. It is, confessedly, a subject of some difficulty: which those of even the least experience in teaching must have felt. And the writer proposes the most effectual remedy in advising teachers to inculcate nothing as truth, for which a reason cannot be given to a child; and to confine religious instruction to those simple scriptural truths, in which all Christians agree.

In the remarks on 'the expediency of permitting children to attend public worship with adults, the author is not unmindful of the domestic and other inconveniences, which the course proposed would imply. Some excellent suggestions are offered; but for ourselves we are unwilling to deprive adults of the precious benefits of public worship, more than is absolutely necessary for the safety of the youngest members of a family, necessarily at home; but we agree with the Editor, that every thing is worthy of attention that would help 'to make Sunday a more profitable and happy day to children.'

We have also in this number a Dialogue, translated from the German, of which, excepting the 'song of the peasants' which is beautiful for its simple piety,—we should say, that the pleasantness exceeded the significancy; and it is closed with another dialogue between a good mother and her daughter, inculcating in an agreeable manner the great duty of pious gratitude and obedience

THE UNITARIAN ADVOCATE, *for November*. 1829. No. 5. Vol. IV.

The present number of this useful work begins with a pleasant and instructive article on the interview of the Saviour with the woman of Samaria, in which, after an appropriate introduction, the writer proceeds to show that the true liberty of the gospel, is, to worship and hold free and acceptable communion with God--not on Gerizim, or at Jerusalem merely, but everywhere; that in all parts of the widespread creation, where there is a contrite heart to breathe forth its desires and homage, there is the temple of the Universal Father, and thence will the true offerings of the soul assuredly go up as acceptable incense to God. What then are the causes, he inquires, why this acknowledged liberty is so reluctantly granted by one class of Christians to another? They are, a want of faith, imperfect conceptions of gospel requirements, and the limited influence of its laws and precepts on the heart.

The next article is a 'Vindication of God's emphatic approval of David.' This is a well written, candid, and faithful exposition of the text, 'I have found David, a man after mine own heart.' The writer endeavors to obviate the objection arising from the iniquitous conduct of this Jewish prince, at one period of life, by showing, that at the time David was called from his employment as a shepherd, his character *was* such as rendered the expression, then first applied to him, fit and *true*. Though this interpretation is worthy of regard, yet for ourselves, we have been inclined to believe that the true exposition, is that which considers the passage as applicable to him, in his public capacity, and to his administration of the national affairs, as the monarch of Israel, and not to private character or domestic concerns.

We next have a very satisfactory and conclusive article under the title, 'The apostle Peter a Unitarian.' We know not how a person can read it with a fair and unprejudiced mind, and retain a lurking doubt, that the views, not only of this apostle, but of all his Christian brethren and contemporaries were strictly Unitarian.

The fourth article in this number is entitled 'Life of Prayer.' It is a valuable practical article; inculcating just views of our moral condition and wants, and of the value of prayer as giving a right direction to our views, purposes and desires, and as a means of spiritual growth and enlargement.

The next, which is the closing prose article, consists of remarks on the 'Inquiry of the terrified Jailer' of Phillippi, 'Sirs, what must I do to be saved?' It is the purpose of the writer to show that the salvation for which the jailor was so solicitous, was not a deliverance from the dominion or consequences of sin, but from the civil punishment which he feared on account of what had happened to the prison.

Two agreeable pieces of poetry complete the number. We have read it with interest and satisfaction; and desire to express our thanks to the editor, for his persevering and successful labors in a worthy cause. And with these, our earnest hopes, that a work, so well adapted to promote the interests of practical Christianity, may be continued and widely circulated.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

TRANSLATION OF THE SCRIPTURES, AND THE LATE MARAT'HA VERSION.

MR. REED,—I have been much impressed by the remarks, you have lately made in your journal on the subject of 'Translations of the Scriptures,' and on the dangers to the great interests of religion from the defective and erroneous versions of them, which in the East, particularly, have been so widely circulated. I wholly agree with the writer in the Examiner on Associations, whom you have quoted, and with the learned critic of the late Marat'ha Version, that the 'British and Foreign Bible Society' have incurred just reproach, and forfeited something of the confidence, which the Christian world have reposed in their zealous efforts, by their negligence in this great concern. They have, unquestionably, been instrumental of circulating very defective, not to say, perverted translations of the Holy Scriptures.

The subject, is not new. Serious complaints on the same ground have been made from various quarters for many years. Without adverting, at present, to the English publications on the subject, which, proceeding from various classes of Christians, shew that their complaints and fears are not occasioned by any party or sectarian feelings—your readers may remember the remarks, of Mr. Adam, of Calcutta, in his correspondence, about six years ago, with the Rev. Professor Ware, of Cambridge. The intelligence and candid spirit of this gentleman entitle him to confidence. His views of the matter entirely correspond with those of the late writer in the last number of the Asiatic Journal, whom you have lately quoted. Mr. Adam, in answer to Dr. Ware's inquiries, states, that the *number* of translations attempted is too great for any thing like exact and faithful execution; that the *mode*, in which Dr. Carey and other active missionaries have acquired a knowledge of most of these languages, does not warrant the conclusion, that their versions can prove acceptable to native readers; that, besides great original defects of education, 'they are acquainted with the vernacular dialects of India (with the exception of the Bengallee) only as *written*, and not as *spoken* languages, which must have proved an insurmountable obstacle to the attainment of that idiomatical propriety, which a version into a living language should possess; that they have invariably followed the received version, and *have made no attempt to bring their translations to a conformity to the most correct standard, as that of Kennicott and Griesbach, even in cases of universally acknowledged and indisputable importance.* Of this Mr. Adam adduces several examples, from a comparison of Griesbach's corrected edition with three native versions.

Of the defects and gross errors of the late Marat'ha Version, which the learned writer in the Asiatic Journal has made the particular subject of his remarks, many flagrant instances might be adduced. That, to which you have already referred (see Christian Register Nov. 7th) may best show to the common English reader the obscurity, and absolute unintelligibleness of the translation.

'In all passages,' remarks this writer, 'relating to the tenets and doctrines of Christianity, the inadequacy, to use no harsher term, of the Marat'ha version, becomes too glaring. Take for instance, the 3d 4th 5th 6th and 7th verses of the first chapter to the Ephesians, which are thus rendered.

"For our being pure, and with love before them blameless, before making the foundation of the world, having chosen us in it, in that manner for the purpose of heaven through Christ, having given all spiritual blessing they have made us blessed, and by their favor, have made us taken, in the beloved, for the praise of the glory of *their* grace, and to obtain adoption, that, which according to the wish of *their* mind through Jesus Christ, *they* formerly made determined to us.—For that, happy be the God and Father of our Lord Jesus Christ. In his love, through the blood of them, we, by the riches of *their* grace, obtain deliverance from sin for the purpose of beatitude."

'To make sense of this strange assemblage of words,' says this critic, 'is not my business. I have rendered them faithfully. Indeed,' as he adds in a note, 'more than faithfully, for I have translated several words in the sense intended, though they bear no such signification in Marat'ha. The reader will, in particular, observe the constant use of the *masculine plural in reference to the Father or the Son*, except in one place, where a typographical error may have occurred.'

'Fortuuately, the horrid impiety of the above is rendered innoxious by the passage being constructed so ungrammatically, as to be quite unintelligible to a Marat'ha. *But in this style it is, that all the doctrinal parts of the New-Testament appear to be translated.*'

I add nothing to these remarks for the present: they will speak for themselves: and am Yours,

A BIBLE CHRISTIAN.

[For the Christian Register.]

PRISON DISCIPLINE SOCIETY.

MR. EDITOR,—I read with great regret, in your paper of the 14th inst. a communication with the signature, 'An Inquirer'—respecting this valuable society. I say with regret; for although written with good feeling and apparent candor, it is calculated, I fear, to produce an effect, which I am persuaded the author would by no means desire, viz. the diminution of the funds of the society, by the withdrawing of Unitarian subscriptions. The writer says, that 'it proposes an object, that ought to unite the efforts and prayers of Christians of every name.' If so, why cramp its power, and abridge its influence, by abstracting the support of that party, which is supposed to contribute the most? If there is a 'satisfaction in whatever may advance the interests of our common humanity and common faith, why obstruct this advance, by making separations, in the few instances where unite energy may be found? There is a gre

deal too much party jealousy existing among us, and it is a feeling easily aroused; and it certainly is the tendency of a calculation like this, of the proportions of the two parties, existing among the subscribers, and in the government of a society, to alarm our sectarian feelings, and induce us to withhold our patronage.

There never was an occasion when this jealousy was more unnecessary and unfortunate than in the present case. Before the formation of the society, the highly respected gentleman who now holds the office of Secretary, laid open with the utmost freedom, the enormous evils which it was his object to correct and the methods which he proposed for that purpose in various circles, mostly composed of Unitarians; and having had the honor of attending several of these expositions, I can confidently say, that there was not a whisper of party feeling in them. It appeared a strong case of common humanity and morality, in which no religious differences could have any place. It was in this spirit the society was formed, and in this spirit it is highly desirable that it may continue. The object is of vast and solemn importance; and I should deeply regret that a single dollar should be withdrawn from it, by any Unitarians, from any feeling of party jealousy towards its conductors.

As I rejoice that Unitarians have contributed so largely, and united so cordially with the Orthodox, in this benevolent institution; so I am equally satisfied that the principal management of it should be in the hands of the Orthodox. I believe with the 'Inquirer,' that Unitarians such as would be fit for its offices, 'are already burthened by duties of this class.' And if Orthodox gentlemen will take our money, and exert themselves to expend it in this beneficent way, taking the labor from our hands, we owe them gratitude, rather than suspicion. For myself as a Unitarian and a subscriber to this society; I should be quite as willing to vote for the existing officers, as for any list which could be made up from ourselves.

But it is feared that our funds may be used for sectarian purposes; as it is intimated has been done, in the case of the 'American Education Society.' What ground is there for this fear? The cases are by no means parallel. We would not trust Orthodox persons to educate our children, or our ministers, but cannot we trust them to reform our prisons? If the expenditure of the funds is confined to the objects of the society, it is inconceivable how it can promote a religious party purpose. The object does not seem susceptible of such a perversion. According to the reports and expositions of the society, which have always been made with the greatest particularity, it does not seem that it could have been more effectually or faithfully managed; in fact no society can be named which has effected so much good, in so short a time, and with the same amount of means, and it seems to me, that when we hear of abuses and misapplications of our money, (and they could not be concealed) it will be then quite time to excite alarm, and 'correct the proceedure' by our votes.

In the mean time, I would earnestly entreat liberal Christians to adhere to this object, without division. Let not so Christian and beneficent an operation, be checked in the full tide of successful experiment' by unfounded jealousies, but let us, who talk much of liberality, show at least so much of it, that we are willing to aid religious men, who differ from us in sentiment, in projects for the removal of human misery and degradation, without stopping to stipulate for exact proportions of power. UNION.

[For the Christian Register.]

MIDDLESEX COUNTY LYCEUM.

MR. EDITOR,—A better day has seldom occurred for *Popular Education* than Monday last. Delegations at Concord from the extreme parts of Middlesex County, and a large collection of other individuals from various towns who assembled on the occasion of organizing a County Lyceum; the unanimity and promptness with which they organized, and instituted other measures for the improvement of *schools* and the *general diffusion of useful knowledge*, and the general interest and animation manifested on the occasion and object of the meeting, gave an ample pledge that the day would be remembered and felt by the friends of Popular Education. After an address, which it is believed is second to none of the splendid productions of its author, the delegates organized the Lyceum, by appointing Hon. Edward Everett, President, Hon. Samuel Hoar of Concord, and Dr. Thompson of Charlestown, Vice Presidents, Samuel Shattuck, Recording Secretary, Dr. Josiah Bartlett, Corresponding Secretary, Nathan Brooks, Treasurer, (the last three of Concord,) Rev. James Walker of Charlestown, Rev. Mr. White of Littleton, Rev. Mr. Southmayd of Concord, Dr. Dana of Walthan, and Warren Colburn of Lowell, Curators.

The Lyceum then resolved unanimously, that it is desirable for every Lyceum, which is or may be formed, to furnish school teachers with apparatus and other accommodations for meetings to improve each other.—If all towns should be as prompt in carrying only this resolution into effect, as the meeting was in passing it, a revolution in Popular Education would soon be fairly *begun*, and posterity have great reason to be grateful for the establishment of Lyceums.

DOMESTIC SUMMARY.

Boston Sunday School Society. At the annual meeting of this Society for the election of officers, on the 18th inst. the following gentlemen were chosen.

Hon. Jonathan Phillips, Esq. *President.*
Rev. Dr. Tuckerman, *Vice President.*
Dr. J. T. Flagg, *Corresponding Sec'y.*
Frederic F. Gray, *Recording Sec'y.*
David Lane, *Treasurer.*

Messrs. Putnam & Hunt propose to publish a Monthly Magazine, to be entitled, the Classical Journal and Scholar's Album, to be conducted by Mr. John P. Lathrop. The object of the work, as stated in the Prospectus, is to furnish the youth of our Schools and Seminaries with a periodical to which they can refer for information of whatever is passing in the literary world, more particularly interesting to themselves. $1 per annum. *Pall.*

Landing of the Fathers. The landing of the Fathers will be celebrated in Plymouth, on the 22d of December. An address is expected on the occasion by Hon. WILLIAM SULLIVAN, of this city.

Broad rimmed wheels. The law in regard to broad rimmed wheels is soon to take effect. As some opposition is felt to the law, and as we are persuaded its existence is wholly owing to a misconception of the true interests of those concerned, we are glad to be able to furnish such evidence as the following, which we quote from the New Bedford Mercury.

A practical farmer writes us from Troy, that the experience of the last two years has fully convinced him of the entire superiority of broad over narrow rimmed wheels. Our correspondent states, that for a long course of years he has been in the habit of drawing from 100 to 200 cords of wood each year, 6 or 7 miles to market, and that he finds that he can now carry 12 or 14 feet of wood with the same team, the same distance with as much ease, as, when he used narrow wheels, he could draw 8 or 10 feet. He thinks also that 100 lbs of iron will last longer on the wide wheels than 200 will on the narrow; and he seems confident that all who will test the comparative merits of the two kinds of wheels as thoroughly as he has done, will come to the same conclusion.

To this testimony we can add a similar one of several farmers and teamsters who use broad rimmed wheels, and of whom we have personally inquired.—They have uniformly stated that the advantage is in all cases greatly on the side of the broad rims, and that this advantage was still more perceptible on sandy roads.

New Church in Concord, N. H. We gave, in our last paper, an account of the dedication of the church just completed by the Second Congregational Society in Concord, N. H. The following particular description of the church appeared in a recent number of the Concord Statesman and Register.

'The Church, which is of wood, is in its exterior dimensions, 78 1-2 feet in length, including the colonnade, by 50 feet in width; 25 feet in height, from the basement to the eaves; the roof, 14 feet; the tower 14 feet square, rising 10 feet above the ridge of the roof; the belfry in the octagon form, 10 feet diameter, rising 15 feet above the tower, and surmounted by a cupola in the form of an inverted acorn, 9 feet in height. The colonnade at the eastern front consists of 4 plain columns, three feet in diameter at the bottom, and occupying three fifths of the width of the building, and surmounted by an entablature and pediments, back of which are battlements upon the outer edge of the roof. The colonnade and entry occupy a space of 14 feet, through which the church is entered by two doors.

'The basement rises four feet above the surface of the ground, and is ascended by steps of hammered granite: the upper step, on which the columns are placed, being 33 by 8 1-2 feet. In the basement, are a vestry room, 47 by 26 feet, and a furnace and wood room.

'The interior, or body of the church, is 64 by 49 feet, comprising two aisles of four feet each, 82 pews and a pulpit; a gallery in front, in which are 8 pews and an orchestra. The ceiling is arched and supported by trusses, and finished in plain, deep sunk pannels. Lighted by six windows, 16 by 6 feet, semicircular at top.

'It is finished in a style of elegance superior to that of churches generally in the country, and in that order of architecture usually denominated Grecian, and well adapted to edifices of this description. The plan was drawn by Mr. ASHUR BENJAMIN, of Boston, and executed by Mr. JOHN LEACH, of this town. The whole expense, including the curtains and other ornaments of the pulpit and orchestra, chandelier, lamps, &c. nearly seven thousand dollars.'

New Seminary at Washington. The Washington city Chronicle, a respectable literary paper, lately established in that city, states that it is in contemplation to establish in a central position in that city, a Seminary of learning, which shall embrace all the branches usually taught in colleges, or universities. It is understood that the plan will be put in execution as soon as circumstances will permit. The Chronicle expresses the hope that it may lead to the establishment of the great National University, so strongly recommended by Washington, and for the endowment of which he bequeathed funds. The National Journal, in allusion to the project says, 'We wish all possible success to the patriotic and enlightened projectors of the Metropolitan College.'

Culture of Silk. A sensible writer in the National Gazette, speaking of the publications which have appeared in this country in regard to the culture of the mulberry and raising of the silk worm, says they are by far too voluminous, for common use,—containing much that is of minor importance.

To remedy the evil here named, the gentleman proposes to publish a manual, to be entitled the *Silk Culturist's Almanack*, for the year 1830. His intention is to present, in a condensed form, the principal directions necessary to be attended to in the raising of silk worms.

Silk. The value of silk goods imported into the U. S. during the past year was $14,000,000,—of which $3,000,000 were exported, and 11 millions consumed in the country. A very small quantity of Silk, chiefly sewing silk, is made on the U. States; and there is no doubt that its growth and manufacture may be profitably carried on to the full extent of our demands for the purposes of consumption and exportation. The labor attending the growth and preparation of silk is chiefly performed by females. *Pall.*

American Convention. The 31st biennial, stated meeting of 'the American Convention for Promoting the Abolition of Slavery' &c. will be held at Washington City, on the second Tuesday of December next, at 10 o'clock, A. M.

Extract from the Constitution of the Convention.

'Art. 2d. The Convention shall be composed of such representatives as the respective Societies associated to protect the rights of free persons of color, or to promote the Abolition of Slavery within the United States, may think proper to appoint, provided that the number from any one society shall not exceed ten.'

Synod of Virginia. We learn from the Richmond Visitor and Telegraph, that the Synod of Virginia held a session at Richmond on the 28th ult. Three Presbyteries were represented at the meeting,—viz. those of 'Hanover,' 'Lexington,' and 'Winchester.' The number of ministers present was *thirtythree*. Whether there are other Presbyteries in the state, we do not learn from the record of proceedings.

It appears by the minutes of Hanover Presbytery that a proposal has been made to divide the Synod of Virginia, at the Blue Ridge, and to admit into the Synod east of the Ridge, certain presbyteries in Maryland, and the District of Columbia.

On the night of the 6th inst. another destructive fire occurred at Augusta, Ga. It broke out in the rear of the third building east of Campbell street, and north of Broad street. About a dozen buildings were destroyed. $20,000 were insured on the property by the Augusta offices.

Tennessee. The Legislature of Tennessee has been in session during the past month. The Senate has been organized as a court of impeachment, for the trial of Hon. Nathaniel W. Williams, one of the Judges in that state.

One of the most important acts of the Legislature is the passage of a bill to establish a penitentiary at Nashville.

Arkansas. The Legislature of Arkansas commenced its session at Little Rock, on the 5th ult. In the message of the Governor he recommends that the head of the War Department be requested to consider the expediency of establishing a military post below cantonment Gibson, on the Arkansas river. He also expresses the hope that the province of Texas will be purchased, by the United State's government.

It appears that the peace of the settlement at Little Rock has been at various times disturbed by scenes of outrage, violence and bloodshed. These evils, the Governor says may be traced to 'those sinks of vice and ruin,—gambling establishments,—as their primary cause.' He recommends measures for their suppression.

The Catholics. We understand that it is proposed to publish in Baltimore, a monthly periodical, to be entitled, 'The Metropolitan, or Catholic Monthly Magazine.

We understand, says the Troy Sentinel, that the Rev. Nathan S. S. Beman, of Troy, has been unanimously elected by the Trustees of Dickinson College, in Pennsylvania, as President of that institution.

The Hocca. A foreign paper states that Gen. Lafayette has imported from South America two birds, a male and a female, called *hocca*, which are now at his estate in France. The bird is wild in South America, but will, it is said, become speedily as tame as the domestic fowl, and will thrive in the colder climates. It is as large as a small turkey, and its flesh is said to be exquisite food. *Cour.*

Coining. At the mint in London, there are eight presses, which, in cases of emergency, can all be put in requisition. Each press coins 40 sovereigns a minute, making 320 sovereigns by the whole eight presses in a minute, or equal to 19,200 in an hour.—Allowance must, however, be made for the breaking of dies, &c. As many as 150,000 sovereigns per day have been coined.

Palestine and the Jews. Letters from Smyrna state it as a rumor that the great Jewish banker, Baron Rothschild has entered into negociations for purchasing the Sovereignty of Jerusalem and the Holy Land.

FOREIGN SUMMARY.

Important News from Europe. By an arrival at New York, which brings London papers to Oct. 8, we learn that a definitive treaty of peace between Russia and Turkey has been concluded and signed.

The important outlines of the treaty are—1. The free navigation of the Black Sea, the Bosphorus and the Dardanelles for all merchantmen of all nations at peace with the two nations. 2. The demolition of certain forts on the left bank of the Danube, not again to be rebuilt. 3. The cession of the provinces of Poti, Anapa, and Akhebuk in Asia. 4. An indemnity for the expenses of the war—amounting, by estimation to about 20 millions of dollars—besides an additional sum, as an indemnity to Russian subjects for spoilations—amounting to about ten millions of dollars. In addition to this the independence of Greece is to be guarantied on the terms of the treaty of London, subject to such modifications as France, England and Russia shall prescribe.

Twenty years are to be allowed for the payment of the indemnity, and Russia is to hold Wallachia and Moldavia, as security. When the first instalment is paid the Russian troops are to retire to the Balkan. On the payment of the second instalment they will retire beyond the Balkan and after the third, beyond the Danube.

Later from Europe. By a later arrival at New York we have London papers to Oct. 16th, which furnish a confirmation of the intelligence before received in regard to the treaty of peace between Russia and Turkey. There is no material variation in the leading articles of the treaty from what is given above—excepting in the indemnity to be paid by Turkey to Russian merchants, which is stated to be about three milllons of dollars.

There is no English or French news of importance. The following scraps of intelligence we find in the Advertiser.

The surmises are renewed that the viceroy of Egypt is meditating a renunciation of his allegiance to the Ottoman Porte.—Count Rayneval is appointed French Ambassador to Vienna.—The Duke de Laval Montmorency, the new French Ambassador to Great Britain, had arrived in London. The young queen of Portugal landed for a short time at Terceira on her return to Rio Juneiro. There was a report in London that an American frigate had taken a Portuguese fiigate and brig of war off Tercira.

Egypt. The American sloop of war *Warren* has visited the port of Alexandria, where she was visited by Ibrahim Pacha, who has ordered two vessels of a similar construction to be built. The letter which conveys this information is dated Aug. 7. We are told that the grand dignitaries of Egypt had been assembled for some days to deliberate on high concerns. Alluding to the doings of the Divan, the writer says;—

'It is said they have recommended the abandonment of the custom of making all the exports of the kingdom in the name of the Viceroy; and to leave the trade open to competition; and that the Viceroy had adopted the recommendation. Ibrahim Pacha is his father's Prime Minister, and enjoys his utmost confidence. His industry is unwearied, and the experience he has obtained in his expeditions is apparent in the improvements he is daily making in the Army, Navy, Fortifications, Education, &c. He has already brought the discipline and organization of his army to the highest grade of improvement. Various circumstances indicate that the time is not remote when Mehemet-Ali will write a higher style than that of Viceroy.'

Death of Abduhl Rahaman. We gave, in our last paper, a brief account of the death of this person. It is indeed an event to be regretted, as it cuts off the hope which had been entertained of opening through his means, an intercourse with his countrymen of the interior. The following further account is from a letter of a highly respectable colonist.

Monrovia. August 24th, 1829.

'Our colony appears to be in a healthy state at present. Dr. J. Mechlin, our present Agent, has had several attacks of the chills and fevers since his recovery from the coast fever. Prince Abduhl Rahaman departed this life on the 6th of July, and I was informed that he took up his Mahometan principles as soon as he got in sight of this land, and he died with the same. I visited him in company with the Doctor during his sickness, which was an overflow of bile, and his system was too weak, on account of his age, to admit of the necessary medicines—he had every attention that could be afforded him through Dr. Mechlin, jr.'
Balt. Gazette.

Connexion of the Atlantic with the Pacific. A Bogota paper says: 'The topographical commission appointed to examine the obstacles which oppose the opening of a communication between the Atlantic and the Pacific through the Isthumus of Panama have informed the Government that in their opinion one considerable difficulty has vanished, in the discovery *that the two seas prove the same level*; but notwithstanding this, they consider the enterprize as not very easy to be accomplished, The present mode of communication would perhaps be preferable. The navigation of the river Chagres being improved by means of steamboats, and a road constructed from Cruces to Panama, which is scarcely seven leagues, and can be made passable for carriages, the course to the Pacific would be very short. Even as the case is at present, Senor Hurtado, going with his family as far as Panama, has travelled from Jamaica to Buenaventura (Popayan) in only twenty days. Whatever may be the mode, the government of the Republic is disposed to encourage the projects which may be presented to facilitate the said communication across the Isthmus, and will give to the undertaking all the favor in their power, which shall be compatible with the security and defence of the country.'

Tapico. A letter dated Tampico, Sept. 16, received at Baltimore, says,—

On the 10th September a severe hurricane began to rage, which uprooted the trees, demolished many houses, and caused the most terrible devastation; half the town of Pueblo Viejo de Tampico has been destroyed.

MARRIAGES.

In this city, Mr. Thatcher Swett, of Roxbury, to Miss Eliza M. Wentworth.

In Dedham, Mr. Charles Woods to Miss Emeline M. Sumner.

In New York, by Rev. C. Mason, Mr. George W. Gray to Miss Maria, daughter of George Griswold, Esq.

In Washington city, 9th inst. Dr. William L. Warten, of the U. S. Army, to Miss Eleanor Jones.

In Kentucky, Hon. John McLean, U. S. Senator from Illinois, to Miss Eliza Baylies.

DEATHS.

In this city, Col. Gerry Fairbanks; Mrs. Mehitable S. Allen, aged 35; Mrs. Mary Ingersoll, 35; Mrs. Elizabeth Pitty, 43; Mrs. Nancy Pike, widow of the late Joshua P. of Portsmouth, 67; Mrs. Eleanor W. Davis, wife of Mr. John Davis, 22; Mrs. Sophia, wife of Mr. Ebenezer Forbes, 36; Catharine Ann, youngest child of Jonathan D. Robbins, 16.

In Watertown, Jonas White, Esq. aged 77.

In Salem, Mrs. Hannah Mansfield, widow of the late Mr. Joseph Mansfield, aged 75; Mr. Samuel Skerry, 82.

In Lancaster, Mr. Solomon Carter.

In Burlington, Mass. Nov. 18th, Mr. James Walker, aged 74. He was a real patriot of '75; a kind husband, brother, and neighbor, and a useful man in the town.

In Rochester, N. Y. Mr. William Stowell, proprietor of the Museum, formerly of Hingham, Mass.

At Aix-la-Chapelle, Sir Hudson Lowe, the Governor of St. Helena, when Napoleon was confined there.

AMERICAN UNITARIAN ASSOCIATION
AND
CHRISTIAN EXAMINER.

THE General Agents of the American Unitarian Association and Publishers of the Christian Examiner, would respectfully give notice, that Messrs. E. L. CAREY and A. HART, have been appointed agents for the sale of Tracts, and receiving subscriptions for the Examiner in *Philadelphia*.

Mr. D. FENTON is also appointed agent for the same works in *Trenton*, N. J. Nov. 21.

GRIESBACH'S NEW TESTAMENT.

FOR Sale by L. C. BOWLES, corner of Washington and School Streets, 'The New Testament, in the Common Version, conformed to *Griesbach's Standard Greek Text.*' For a Review and Notice of this work, see Christian Examiner, No. 3 and 4, New Series—from which we make the following extracts;—

'Why should not individuals, who wish to purchase copies of the New Testament for themselves or families, ask for the amended, instead of the common version? Will they not prefer a correct to an incorrect text? Do they wish to read for scripture what in all human probability is not scripture?

'If these various and simple means were pursued, would not the amended English Testament be gradually introduced, and become itself the common one?'

'This edition of the New Testament we stated to be *undoubtedly* more correct, more conformed to the original, than our common editions. On this point we speak strongly, because we wish to call to it the attention of Bible Societies, and of all conscientious Christians. To such we say,—Here is a translation, undoubtedly more faithful to the original than that in common use. You have here in greater purity what Jesus Christ said, and what his apostles wrote; and if so you are bound by your allegiance to Christ to substitute this for the common translation.'

ATHENEUM—THIRD SERIES.

JUST published by JOHN COTTON, 184 Washington Street "*The Atheneum, or Spirit of the English Magazines*," No. 4—Vol. III. for November 15, 1829.

CONTENTS.

A Matter of Moonshine; The Orange; An Evening in Furness Abbey.—By Professor Wilson: On the Character of Washington; Castle Building; The Welcome to Death.—By Mrs. Hemans; The Death of a Negro Chief; The Epping Hunt.—By Thomas Hood, Esq.; The Borderers.—By the Author of 'The Spy'; My Red Jacket; Peculiar Gait of the Christians; Men and Manners in Orkney; The Greek Sailor's Song; The Last Lay of an Invalid; To a Lady weeping.—By Professor Carlyle; Turley, the German Organ Builder.

The Gatherer;—The Morea; Shaving in the South Sea Islands; Chess Playing in Holland; Frozen Fish Reanimated; Velocity of Sound per Second; Friction of Screws and Screw Presses; Silk Worms; To Prevent Milk turning Sour; Steam Engines; Literary Notices. Nov. 21.

TYPE FOR SALE—CHEAP.

FOR SALE at this Office 200 lbs. of *Long Primer* and 130 of *Bourgeois*, at one shilling per pound—being the type on which this paper is now printed.

Also, 160 lbs. *Pica*, very little worn—at 25 cents per pound—if applied for within two or three weeks. Nov. 21.

ANTEDILUVIAN ANTIQUITIES.

THIS day published by MUNROE & FRANCIS, 'Antediluvian Antiquities,' translated by an American Traveller in the East. Vol. 1. Price one dollar.

Advertisement by the Author.

'The Translator, renouncing all remuneration for his labor, for the use of a large sum of money advanced for the publication, and for his personal expenses, authorizes Messrs. Munroe & Francis to distribute the entire profits of the sale among "Dorcas Societies and other charities" which are superintended by ladies, in Boston and its vicinity, as a *mite* for the relief of the poor from the "three Giants, Winter, Old Age, and Poverty."

'It is intended that the second volume shall be published on the next "May-day of the Muses." It is postponed till next spring, that it may be embellished with beautiful engravings of antediluvian scenery. Two volumes of this work, and one of "Vicissitudes of Life, Letters, and the Age," *may* appear, if *called for by the public voice*, in all the year 1830.

'Should the name of the author become public, these works will be suspended. But the confidence of the "Translator" of the one, and the "Author" of the other, in the honor and the caution of his classical friends, equal if possible, to his respect and esteem for them, remains unabated. Nov. 7.

STOUGHTON COLLECTION OF
CHURCH MUSIC.

JUST published by MARSH & CAPEN, No. 362 Washington-street, *A New Collection of Church Music*—compiled by Stoughton Musical Society.

This work is considered by many to be superior to any ever published in this country. It is printed and bound in the best manner and on excellent paper.—Terms reasonable. Nov. 14.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For November, 1829.

CONTENTS.

Upon the use of Authority or Reason in Religious Instruction; Observations on the Expediency of permitting children to attend Public Worship with Adults; Paul Endman's Feast; Dialogue; Poetry. Nov. 14.

INSTRUCTION.

J. A. PERRY would inform her friends and the public, that she intends to continue her school through the Winter. A term of 16 weeks will commence on Monday the 30th inst. Literary and Ornamental Branches taught as usual. The French Language also, if required.

Price of tuition for the term, from $3 to 5. Board 1,50 per week.

References.

REV. DANIEL HUNTINGTON,
REV. JOHN GOLSBURY,
ELIAB WHITMAN, ESQ.,
} *N. Bridgewater.*
MR. DANIEL NOYES, *Boston.*

North Bridgewater, Nov. 6th 1829.

THIS DAY PUBLISHED, by GRAY & BOWEN, at the Depository of the American Unitarian Association, corner of Washington and School Streets,

'Unitarian Christianity free from Objectionable Extremes.' By Samuel Gilman. Being Tract No. 29 of the First Series.

—ALSO—

Dr. Tuckerman's 'Second Semiannual Report of the Third Year of his service as a Minister at Large in Boston.'

☞ Subscribers, Auxiliary Societies, &c. can be supplied by sending to the Depository. Nov. 14.

SINS OF THE TONGUE.

JUST published by L. C. BOWLES, corner of Washington and School Streets, and for sale at the Bookstores, a Discourse on the Sins of the Tongue, by ALEXANDER YOUNG, Minister of the Church on Church Green. *Second Edition.*

'I must confess I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at is, to cure it of several dissgreeable notes, and in particular of those little jarrings and dissonances which arise from anger, censoriousness, and gossipping. In short, I would always have it tuned by good nature, truth, discretion and sincerity.'—*Addison.* Oct. 31.

AMERICAN CHARACTER.

THE Subscribers have just published 'Sketches of American Character,' by Mrs. SARAH J. HALE, author of 'Northwood,' &c.

'The genius of my country shall arise,
A cedar towering o'er the wilderness,
Wafting its native incense through the skies.'
Byron.

These Sketches consist of 12 Tales, illustrative of American characters, habits and manners, comprised in a neat volume of 300 pages. A liberal discount made to the trade.

'They are written in a chaste though familiar style and the purity of the principles they are intended to inculcate is one of the peculiar characteristics of the book. It may safely be recommended to the perusal of young persons,—which is more than can be said of the productions that freqaently find their way to the hands of the junior members of families, carrying a poison to the heart, the influence of which may have an important effect upon the morals.'—*Galaxy.*

PUTNAM & HUNT,
41 Washington Street.

DISTRICT OF MASSACHUSETTS, *to wit.*

District Clerk's Office.

BE IT REMEMBERED, that on the twenty-fourth day of October, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit:*

'Peter Parley's Winter Evening Tales.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For November, 1829.

CONTENTS.

Interview of the Saviour with the Woman of Samaria; Vindication of God's emphatic approval of David; The Apostle Peter a Unitarian; Life of Prayer; Inquiry of the terrified Jailer of Philippi. 'A Man's life consisteth not in abundance of the things that he possesseth;' Autumn winds. Nov. 7.

AMERICAN UNITARIAN ASSCIATION.

THE General Agents of the A. U. A. give notice that they have appointed Mr. A. S. BECKWITH, in Providence, R. I. agent, for the sale of Tracts published by the Association. Persons wishing to obtain numbers or sets can obtain at his Bookstore, No. 19 Market-street, Oct. 31.

NEW ENGLAND ANTI-MASONIC
ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

LIBERAL PREACHER—*for Nov.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for November, 1829, containing a Discourse on '*Indolence*;' by Rev. JAMES FLINT, D. D. of Salem, Mass. Oct. 31.

FREE MASONRY.

JUST published, and for sale by JOHN MARSH, 96 & 98 State-street, 'A letter on Speculative Free Masonry, by *Charles Pinckney Sumner, Esq.*, Sheriff of Suffolk County, in answer to a letter addressed to him on that subject, by the Suffolk Committee.
6tis. Oct. 31.

SELECTED POETRY.

AN INFANT'S LAST SLEEP.

The following lines—says a correspondent of the Connecticut Observer—were sent to me after the death of an infant daughter. Thinking that they may, perhaps, meet the eye, and soothe the heart of some Mother who sits beside the cold remains of a 'dear lost one,' I take the liberty of sending them to you.

Go to thy sleep, my child,
Go to thy dreamless bed,
Gentle and undefiled,
With blessings on thy head.

Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this fearful land,
Where flowers so quickly fade.

Before thy heart hath learn'd
In waywardness to stray,
Before thy feet have turn'd
The dark and downward way.

Ere Sin hath sear'd thy breast,
Or Sorrow woke the tear,
Rise, and secure thy rest
In yon celestial sphere.

Because thy smile was fair,
Thy lip and eye so bright,
Because thy cradle care
Was such a fond delight,

Shall Love with weak embrace
Thy outspread wing detain?
No!—Angel seek thy place
Amid the cherub train.

Hartford, Sept. 15th, 1829.

[From the Russian of Karamsin.]

AUTUMN.

The dry leaves are falling;
The cold breeze above
Has stripp'd of its glories
The sorrowing grove.

The hills are all weeping,
The field is a waste,
The songs of the forest
Are silent and past;

And the songsters are vanish'd;
In armies they fly
To a clime more benignant,
A friendlier sky.

MISCELLANEOUS SELECTIONS.

PREACHING, PREACHERS, AND ACADEMICAL INSTITUTIONS.

In a number of the Monthly Repository we find an article under these heads, written in a familiar style, with much good sense. Some of the writer's remarks can be applied only to that particular class of English Dissenters, whom he was addressing; but many others are of general utility; and may help to correct some errors both of preachers and hearers among ourselves. With this view we recommend the following passages to the attention of those of our readers—and we hope it is a large proportion of them—whether clergy or laymen—who feel an interest in the success of preaching.

The author, having adverted to some prevalent errors, chiefly of a languid and inanimate delivery, as destroying the effect of the best discourses, remarks—

Now, although I flatter myself that a very different view of the subject is cherished in the minds of the young ministers who are now educating amongst us, yet I fear that the mode of instruction is not altered in our colleges, and that they are still educating men who will shine only in the paths of logical accuracy; who, completely absorbed in the rules and practice of rhetoric, will neglect, perhaps think lightly of, the more effectual and sure way to the heart of the multitude, by the graces of elocution and the influence of manner. Never may the preachers of Unitarianism become the loose and careless demagogues, who try to 'tear a passion to rags,' that they may 'split the ears of the groundlings.' But, they have a part to act which requires that they also should 'suit the action to the words, the words to the action,' and shew all that native ease and lively energy in the defence of gospel truth, which others shew in supporting one assumed character after another, in order that they may amuse and instruct the genteel audience of a theatre.

It is certainly a matter of no surprise, that among the men who are educated for the ministry, there are very few of real eloquence. If the students of the fine arts of drawing and music were selected with the same indifference as to their natural qualifications, as our students in divinity are selected, at the age of sixteen, and they were afterwards to pursue those lines as a business, whatever abilities they might discover, good or bad, we should certainly have very few of them excelling in these arts.

It is however extremely desirable that the qualifications of ministers should be increased. Nor can it be said that our colleges give them a proper education, when no attempts are made to render the vehicle interesting and inviting in which they send out into the world the truths they hold sacred. With respect to the great bulk of mankind, manner is even more than matter; and one man will give interest and effect to an empty discouse, while another suffers an able and superior treatise to die away on his lips without making even a solitary impression.

The Unitarian orator is in a case somewhat unfortunate. He cannot, if he would, employ the powerful scenery and machinery which his Calvinistic brother has at command. He has neither the poetic licence of a Milton, nor the gloomy but awful apprehensions of a Young or a Cowper, to give energy to his discourse. The Calvinist, when he seeks to move the passions, can play with firebrands and with vengeance.—He has an angry and revengeful King, almighty and terrific, at his command, frowning upon his rebellious subjects, and at his feet he can place a lovely child soothing him to mercy. Who can resist the influence of such a scene? Terror first and then love seize upon the yielding mind. What father can sit unmoved? What mother has not her bowels yearning within her? What child does not desire to be in that child's place, and thus to triumph by a gentle and an amiable mastery? Who has read the Arabian Nights Entertainments, and does not know the charm of secret influences? These also the orthodox divine has at his command.—He has a cruel foe, who is always lurking about and still unseen, a hellish fiend armed with power little short of almighty, and with cunning and malice far above human opposition. Against these too he can oppose celestial agency. As on the boards of a playhouse, so in the house of God, they have recourse to strange attachments, to high wrought scenes, to deep plots and to terrific developements. In these we sadly fail.—The cultivated and not the natural wickedness of the human heart, is the most terrific scene the Unitarian preacher can unfold—a scene so little inviting to the taste of the multitude, that they turn from it ill understood. Failing in machinery, what can we substitute in its room?

Add to this consideration, that the practice has long prevailed in our societies for our educated men to prepare their addresses to the people upon paper, and deliver them with proper form and ceremony to the congregation. Their attention is necessarily taken up with their compositions, which they are desirous of delivering accurately and without error; and, while their minds are absorbed in the plan, the style and the general arrangement, (the marshalling) of their piece, they are necessarily inattentive to the tone of voice in which it is delivered; they acquire a monotonous tone, or fall into a whine or sing-song manner of uttering their sentences; and hence it has appeared, that some of our best composers and most accurate scholars have been the least animated in their delivery, and the least able to keep their hearers awake. It may truly be said of some of these men, that they cast their pearls before swine; and that, if they consulted the taste of their hearers, together with the state of their minds, they would provide a very different portion to serve up to their homely but hungry appetites.

No one can be ignorant of the difference between the tone of voice in which we relate an event that has happened within our knowledge, and that in which we should read the same from a book or a newspaper. In the latter instance our attention is engaged by the words, which we are anxious to read correctly, and we lose all the interest of conversation; the eye, which most of all discovers the passions and affections of the mind, is fixed on the paper, its influence is lost to the listener, and the hands and arms give no help to the story; while the words are delivered with a certain solemnity, and at such regular distances, that they must inevitably be to a certain extent monotonous. Could our reading ministers be so well acquainted with their compositions before they deliver them in public, and so feel the sentiments they contain, as to accompany them with the same variation of voice and the same pauses and motions which they would employ in saying the same off-hand, such are the advantages that the composer of a prayer or sermon possesses, in point of style of correctness and of variety, that there would soon be an universal approval of the reading of sermons and prayers in our societies. Let but a man read with the life and ease of colloquial address, he would inevitably rivet the attention of his audience, and move their feelings in the highest degree.

RELIGION IN THE EAST.

Extracts from the Speech of J. S. Buckingham, Esq. the celebrated traveller, delivered at the eleventh Anniversary of the Whitby, (England,) Auxiliary Bible Society, on Friday, Sept. 18, 1829.

The first of the Eastern countries, which it was my lot to visit, as a traveller, was Egypt; and it was, of course, impossible for me to tread the banks of the Nile, from among the bulrushes of which Moses was taken up by the daughter of Pharaoh—to traverse the land of Goshen, or cross the Red Sea to the Desert of Wandering—to behold the stupendous monuments, in the erection of which, it is at least probable, that the enslaved and captive Israelites were employed—and not feel an additional interest in every thing connected with its Scriptural history; or to be indifferent to the state and condition of the people, among whom those Scriptures were still in esteem. The Government of that country, as you are aware, is in the hands of Mahommedans, by whom Christianity is rejected, and its professors subjected to disabilities and oppressions. Accordingly, the circulation of the Scriptures is extremely limited in Egypt.—Nevertheless, inasmuch as there are still a number of professing Christians, of the several sects denominated as Greeks, Armenians, Copts, Nestorians, Maronites, &c. having religious establishments and places of worship in Egypt, the introduction of the Scriptures among them might not be a work of difficulty, and from them it might the more readily pass into the hands of those who would be otherwise inaccessible; while, in consequence of the degraded and corrupt state of the Christians themselves, it may be said that the Scriptures, if presented in a language in which they could be familiarly read, would be likely to effect as great a change among them as among those who profess not their faith; for scarcely any thing can be conceived more remote from the simple purity of Christianity than the rites, ceremonies, and dogmas, designed by that name in the East.

The countries that I next visited, and which may well be associated together on this occasion as one, namely, Palestine and Mesopotamia, possessed a still stronger Scriptural interest than even Egypt: for, while gazing on the walls and towers of Jerusalem,—crossing the brook Kedron by the Pool of Siloam,—treading the Mount of Olives, and entering Bethany and Bethpage, Bethlehem and Nazareth,—who could be indifferent to the Sacred Volume that recorded all the events of which these spots were the scenes and witnesses? If I bathed myself in the waters of the Jordan, or lingered on the shores of the Dead Sea,—if I hung with delight on the glorious prospects from Lebanon, or reposed among the bowers of Damascus,—in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, or the fields and vallies of remoter solitudes, every rock and every eminence,—every brook and every rivulet had its own especial history, and roused up a thousand Scriptural associations. Yet here, too, as in Egypt, the government is in the hands of Mahommedans; and though there are not wanting professing Christians in considerable number and variety, both as residents and as pilgrims; yet the Scriptures are so little known and understood among them, and so little vigilance is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the 'shepherds that sleep' while the fold is in danger, and the 'watchmen who slumber' while the citadel is invaded.

In Mesopotamia, the darkness is even greater still. At Ur of the Chaldees, the birth-place of Abraham, and over all the country beyond the great river Euphrates, Christianity is less and less to be found, even in name, and still more remote from its original purity in character; so much so, that there is one sect, who consider themselves to be in some degree Christians, as they profess to follow a Gospel of St. John; but their claim to that appellation may be judged from the fact of their actually paying divine honors to Satan, and quoting a passage of their Gospel in their defence. The awful ruins of Nineveh and Babylon stand upon the banks of their respective streams, the Tigris and Euphrates, in all the silent gloom of utter desolation; and traversing their vast remains with the Scriptural descriptions of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterized the captive Israelites of old, when, instead of singing the songs of Zion, as in happier days, they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

In passing from thence into Persia, there was not much improvement, although there a ray of hope had begun to illumine the general darkness. In every part of that country, the European character is so highly respected, that almost any measure coming from Europeans, and Englishmen especially, would be sure to meet with less resistance than in any other part of the Mahommedan world. While Persia is therefore, quite as destitute as all the other countries of Asia, in a moral and religious sense, it appears to me that it offers a less obstructed channel for the introduction of a great change in this particular respect, than any other of the surrounding states. I may add to this general assertion, a fact which came under my own observation, and which tends to shew what might be done in Persia by judicious men and judicious measures. The Rev. Henry Martyn, whose name must be familiar to most of you, and whose character stands high wherever his name is known, was in Persia just previous to the period of my passing through that country; and at Shiraz I met with several mollahs or teachers of the Mahommedan faith, from whom I learnt that Mr. Martyn's life and conversation had produced the most surprising effect, in softening the usual hostility between Mahommedans and Christians; that the most learned Muftis had conversed freely with him, on points of faith and doctrine, and that they had come to the conclusion, that there were not such insuperable barriers between them, as they had at first conceived. Such a step as this is most important—because from the moment those who are in error can be brought to listen patiently to the truth, hopes may be entertained of its final triumph; for, as Milton has beautifully observed, 'though all the winds of doctrine were let loose upon the earth, so truth be among them, we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst in a free and open encounter?'

JUNIUS.

The last number of the North American Review contains an article on the 'Authorship of Junius.' The writer coincides in opinion with the writer whose book he reviews, that the author of these celebrated letters, was Lord George Sackville. The following remarks are from the article to which we allude.

Whatever the motives might have been which impelled him to the task, there was need of a scrutiny like that which Junius undertook, and there can be no doubt that his writings, though sometimes bitterly false and rancorous, were attended with great and immediate benefit to the nation. They rang like an alarm bell through the kingdom; they roused the people from their sluggish ness, and called them to watch narrowly the conduct of their rulers, to look vigilantly on the dangerous posture of the public interests, to examine for themselves questions, on which the lives and property of every individual in Great Britain depended. They convey to us at this time a fund of information in regard to the eminent public characters and political events of that day; and for this alone they merit the attention of every student in biography and human nature, as well as in political and general history.

Some persons may be disposed to regard the question concerning the authorship of these letters as of little interest or utility.—We have a different opinion. We cannot but look upon it as a useful and important object to ascertain who wrote those compositions, which discover so intimate an acquaintance with the great characters and events of the time; which breathe such a Roman fire of liberty, and are clothed in a style so highly finished, pure, and energetic, that Dr. Johnson declared he knew no man capable of writing them but Edmund Burke; and which called forth in opposition the talents of such men as Sir William Draper, John Horne Tooke, Caleb Whitefoord, Dr. Johnson, Sir William Blackstone, and we know not how many of the eminent lawyers and polical individuals of the kingdom.—While we are ignorant of their author, the publication of these letters looks to us like an anomaly in the history of the human mind. We have an event, solitary, unconnected, unaccountable. That a sincere and high-minded patriot, without any personal malice towards the distinguished individuals, who are so fiercely and sometimes so causelessly attacked, should have commenced those terrible Philippics in the calm determination of honest, upright, and disinterested motives, and continued them with intense assiduity for years, without any other purpose than the purest good of his country, is totally beyond the limits of credibility. Junius himself confessed, that should he ever set up such a claim, his countrymen would not believe him. We are anxious to know the motives, would could have actuated a soul of such power. We are curious to learn whether his fiery zeal for the liberties of his country was sincere, or whether it was only assumed to cover the purposes of a private, selfish, and criminal ambition. We wish to discover if the purity of his own life, public and private, corresponded with the lofty tone of his written sentiments. It is good to follow the intricate windings of human passion, especially when they lead to such remarkable results.

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As the finest model in the English language of that style which combines energy with polished ease, the letters of Junius will never cease to be studied. But we hope they will be read with a just discernment of their moral deformity, and a deep disapprobation of their rancorous malice. While we resort to them for the intellectual gratification and discipline which they afford, let us be cautious not to inbibe or imitate their malignant and revengeful spirit. We may use his bow and quiver, but let us not, like Junius, dip our arrows in poison. We deprecate the prevalence of that bitterness and hatred, either private or political, which these letters are but too well adapted to foster; which regard not the falsehood, the injustice, or the unfeeling cruelty of a sentence, if it do but carry an agonizing pang to the heart.

HONOR AMONG INDIANS.

There is no class of human beings on earth, who hold a pledge more sacred and binding than do the North American Indians. A sample of this was witnessed during the Winnebago war of 1827, in the person of Dek-ker-re, a celebrated chief of that nation, who, among four other Indians of his tribe, was taken prisoner at Prairie du Chien.—Colonel Snelling, of the 5th regiment of infantry, who then commanded that garrison, despatched a young Indian into the nation, with orders to inform the other chiefs of Dek-ker-re's band, that unless those Indians who were the perpretrators of the horrid murders of some of our citizens, were not brought to the fort and given up within ten days, Dek-ker-re and the other four Indians who were retained as hostages, would be shot at the end of that time, This awful sentence was pronounced in the presence of Dek-ker-re, who, though proclaiming his own innocenee of the outrages which had been committed by others of his nation, exclaimed that he feared not death, though it would be attended with serious consequences, inasmuch as he had two affectionate wives, and a large family of small children who were entirely dependent on him for their support; but if necessary, he was willing to die for the honor of his nation. The young Indian had been gone several days, and no intelligence was yet received from the murderers. The dreadful day being near at hand, Dek-ker-re asked permission of the Colonel to go to the river to indulge in his long accustomed habit of bathing, in order to improve his health. Upon which, Col. S. told him that, if he would promise, on the honor of a chief, that he would not leave the town, he might have his liberty, and enjoy all his privileges, until the day of the appointed execution. Accordingly, he first gave his hand to the Colonel, thanked him for his offer, then raised both his hands aloft, and in the most solemn adjuration, promised that he would not leave the bounds prescribed; and said, if he had a hundred lives, he would sooner lose them all than forfeit his word, or deduct from his proud nation one particle of its boasted honor. He was then set at liberty. He was advised to flee to the wilderness, and make his escape. But 'no,' said he, 'do you think I prize life above honor? or that I would betray a confidence reposed in me, for the sake of saving my life?' He then complacently remained until nine days of the ten which he had to live had elapsed and nothing heard from the nation with regard to the apprehension of the murderers, his immediate death became apparent; but no alteration could be seen in the countenance of the chief. It so happened that on that day Gen. Atkinson arrived with his troops from Jefferson Barracks, and the order for the execution was countermanded, and the Indians permitted to repair to their homes.

Where can be found the man among civilized nations, taken prisoner by the Indians and placed under the same circumstances, who would not shrink from death, and forfeit all pledges, rather than yield to a sentence so awful as that of being untimely precipitated into a world of Spirits?

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